

AN
APPEAL

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TO THE

Dissenting Ministers,

Occasioned by the

BEHAVIOUR

OF

Mr. THOMAS BRADBURY.

*The last State of this Man is worse
than the first.*



L O N D O N:

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AN
APPEAL

TO THE

HOUSE OF COMMONS

IN BEHAVIOUR

OF THE FREE-BORN SUBJECTS OF GREAT BRITAIN

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AN
APPEAL
TO THE
Dissenting Ministers, &c.

GENTLEMEN,



S the immoral Conduct of any one of your Body, if it be notorious, is likely to reflect a Dishonour upon you, unless you, in a proper Manner, animadvert upon the offending Person; you will give me Leave to put you in Mind of the Behaviour of a Person, who is still own'd by you and others, as a Dissenting Minister; I mean Mr. *Thomas Bradbury*. This Man, whether thro' the Intemperance of a warm distemper'd Imagination, or an over-fond Conceit of his own Abilities, join'd to an Apprehension, that his great Merits have not met with a suitable Acknowledgment from you; or from a Consciousness that his own Credit could

not be longer supported, even with the unthinking Part of Mankind, but by setting up an Inquisition upon other Men, to divert the Eyes of the World from himself and his own Conduct. Whether from these, or from any lower Motive, I will not determine; this Man, I say, has been carry'd to the utmost Excess of Calumny and Detraction, the most open and outrageous Violation of all the Rules of Justice and common Decency, in regard to the Reputation of Gentlemen, who deserve a very different Treatment from him, if he be really concerned for the Honour of the Dissenting Interest.

'Twould be an endless as well as a very disagreeable Work, to rake into that Heap of general Invektive, as well as personal Scandal, which he has so plentifully dispens'd among those he calls his Enemies, that is, all who do not think exactly as he does: His last Pamphlet, entituled, *Remarks upon a Letter of Advice to Protestant Dissenters*, is such a Master-piece in the defamatory Way, that as few Men besides himself could have written it; so I dare say, no Man can go beyond it.

I will not say Modesty prompted him to conceal his Name: For the Man that could write that Libel, has as little Pretence to Modesty as to good Breeding. I don't know how far prudent Considerations might weigh with him, since he cannot be ignorant, that the Law has invented certain curious Devices to restrain the Extravagance of licentious Authors. He will not, however, be displeas'd, that I call him the Author of that Libel, since he has been so frequently treated as
the

the Author of it by his Friends, and has never had the Grace to disown it: Besides, the Spirit and Style are so peculiarly his own, that none that have read it, can possibly deny him the Honour of it. 'Tis not, I own, very friendly, to make a Man publick, who chuses to walk in Disguise; but he has no Reason to complain, having taken the same Liberty with the Letter, against which he writes: For first, he suspects Lord *Barvington* to be Author of it; in the next Page, he grows a little more confident, 'till at length, (p. 9.) he has work'd himself up to a perfect Certainty of it; tho' it happens unluckily, that I must assure him, to my certain Knowledge, that his Lordship is not the Author, however he may be the *Darling* of that Letter. But 'tis all one to him, provided it gives him but an Occasion to satisfy his Revenge against a Gentleman, whom he is pleas'd to say, *the Lord hates*, p. 10.

I suppose, Gentlemen, most of you have seen this Letter, which our Remarker seems to be so angry with; the plain Design of which was to persuade the *Dissenters* to behave themselves in the then ensuing Elections of Parliament Men, as became a Body of People always remarkable for their Loyalty to his Majesty, Affection to the Royal Family, and Zeal for civil and religious Liberty, and as a very considerable Branch of the Trading Interest of the Kingdom. There are no personal Reflections in it, nor any thing that I can observe unbecoming a Gentleman, a Christian, or one who has a real Concern for the *Dissenting Interest*; 'tis therefore the more extraordinary

ordinary, that it should be thus treated by one that calls himself a *Dissenting Minister*.

'Tis no Part of my Design to enter into a particular Confutation of a Libel stuffed with so many infamous Facts as this is; no Man of Credit or Reputation will have to do with such a dirty Writer. I believe you will agree with me, that Facts of this Nature ought not to have been publish'd without being well attested at the same time; and I do in the most solemn Manner call him out to this Task, as he would avoid the Charge of *one that loves and makes a Lye*. Should a Minister of the Gospel publish the Reports and Hear-says of others, to the Defamation of his Neighbour? Should a *Dissenting Minister* deal out Scandal upon one, who, 'tis notorious, has done more for the *Dissenters*, and sacrific'd more to their Interest, than any other Man in the Kingdom!

I readily acknowledge, that a due Respect is to be shewn the faithful Ministers of the Gospel, and that they should be *highly esteem'd for their Work sake*: But I submit it to the Judgment of every *Dissenting Minister* in London, whether a black Gown or Cloak ought to be a Protection to a Man, who *cast's Fire-brands, Arrows, and Death at his Neighbour, and crieth, am I not in Sport?* I am told Mr. Bradbury makes a Jest of these Things, and laughs at them in Company: But let him consider, if he is to give an Account to God of every *idle Word*, what a heavy Charge lies against him for the hard Speeches, and injurious Reflections of this very Paper now before me.

If the Conduct of Mr. B. in this Paper is countenanc'd and supported, I cannot but think we of the Laity shall have just Reason to complain of very hard Usage: On the side of the Church, we are reproach'd as a Pack of notorious Hypocrites, Republicans, Subverters of all Order and Government, and dangerous Enemies of Church and State; and now by one of our own Ministers, we are call'd *Hereticks, Infidels, Scepticks*, and a Pack of *Arian Bullies*. God forbid, that any Dissenting Gentleman should discourage a contending for the Faith, provided it be done with a Christian Spirit and Temper. I defy him to make out his Charge against any of us: We are glad to see the Truths of Religion well supported, and heartily rejoice in the successful Labours of our *Calamys, Oldfields, Robinsons, and Watts's* in Defence of the Holy Trinity. But what has Mr. *Bradbury* done of this kind? Has he advanced any new Arguments to support this Truth, or set the old ones in a better Light? Has he given us the true Sense of the Primitive Fathers on this Head, or reason'd with us out of the Scriptures? Alas no! He has quite disarm'd us of this Weapon, by telling us, Christianity is no longer a *reasonable Service*, that the Doctrine of the Satisfaction of Christ is a * *ridiculous Doctrine*, contrary to all our natural Notions and Ideas of God; that the † *Belief of Heaven and*

* *Brad. Sermon*. of contending for the Faith, p. 40. † *Brad. Sermon*. on the Nature of Faith, p. 7. Ib.

a future State is mere Enthusiasm ; and that Divine Faith and Enthusiasm are equally opposite to Reason. So that now, we must shut our Eyes, and believe every thing that this illuminated Preacher will put upon us, upon Pain of being abandon'd by the Holy Spirit. I will not enter into a Debate with Mr. Bradbury upon these ridiculous Notions ; but I'll venture to recommend to his Perusal, a single Paragraph out of A. Bp. Tillotson's Sermons ; and because I know he does not use to turn over Books, I will be at the Pains of transcribing it.

“ I cannot imagine (says this great
 “ Divine) how Men can do greater Differ-
 “ vice to Religion, than by taking it off from
 “ the rational and solid Basis upon which it
 “ stands, and bearing the World in Hand
 “ that Men ought to believe without Rea-
 “ son ; for this is to turn Faith into Cre-
 “ dulity, and to level Religion with the vi-
 “ lest and the most groundless Enthusiasms
 “ that ever were in the World. Indeed, if
 “ we had only to deal with *Henry Nicholas*
 “ and *Jacob Behmen*, who fight against us
 “ in the Dark, not with Reasons and Ar-
 “ guments, but with insignificant Words
 “ and obscure Phrases, we might make a
 “ shift to bear up against them with this
 “ Principle ; and we might charge them to
 “ believe us, as they do us to believe them,
 “ without giving them any Reason for it ;
 “ but if we were to deal with *Celsus* or
 “ *Julian*, or *Porphiry*, or some of our mo-
 “ dern Atheists, we should soon find how
 “ vain it would be to go about to cajole
 “ them

“ them with Phrases, and to gain them over
 “ to Christianity, by telling them, they must
 “ deny their Reason, and lay aside their Un-
 “ derstandings, and believe they know not
 “ why. If the great Pillars of Christianity,
 “ the ancient Fathers, had taken this Course
 “ in their Apologies for the Christian Re-
 “ ligion, it had never triumph’d over Ju-
 “ daism and Paganism, as it did; and who-
 “ ever has read over their Defences of the
 “ Christian Religion, shall find, that they did
 “ very solicitously endeavour to satisfy the
 “ World by all rational Ways, both of the
 “ Truth and Reasonableness of the Chri-
 “ stian Religion. And if that was a good
 “ Way then, it is so now; and never more
 “ necessary, than in this Age, which, I fear,
 “ hath as many Atheists and Infidels, that
 “ go under the Name of Christians, as ever
 “ were in any Age since the Christian Reli-
 “ gion was first planted in the World.” *

These Peculiarities of Mr. B's, tho' great-
 ly injurious to the Revelation of Christ,
 may, however, plead some Excuse, as flow-
 ing from a weak, injudicious, and confus'd
 Brain.

But what Excuse can be made for his no-
 torious breaking thro' the Rules of Moral
 Duty, Truth and Charity: These are De-
 fects of the Heart, and not of the Under-
 standing. In the *Remarks* I have now un-
 der Consideration, Mr. B. hath perverted in

* Tillotson's Serm. V. 2. p. 464.

the most infamous Manner the Letter against which he writes ; and publish'd to the World a Collection of the most vile and notorious Falsehoods ; many of which, his own Conscience must tell him at the same Time, were so.

The first Passage he takes Notice of in the Letter, relates to the Repeal of the Occasional and Schism Bills. Now that you may see what a fair Adversary this Minister is, I'll set the Passage as it stands in the Letter, and in the *Remarks*, one against the other.

In the Letter of Advice, &c. it stands thus, p. 2.

They are now indeed repeal'd ; but the Way in which this was done in the Lower House shew'd, that those, who engag'd in it, were sick of the Work, and thought it a troublesome Task. You had indeed their Votes ; but what was never seen before in an Affair of that Consequence, it was carried, as if nothing was to be offer'd in Defence of it. *You were treated by some flaming Speakers with the utmost*

In the REMARKS, 'tis thus,

These Laws were indeed repeal'd ; but the Way in which it was done in the Lower House shew'd, that those who engag'd in it were sick of the Work, and thought it a troublesome Task. You had indeed their Votes ; but what was never seen before in an Affair of that Consequence, it was carried, as if nothing was to be offer'd in Defence of it ; not one of the Courtiers had any thing to offer in your behalf. One of your

Reproach and Contempt, as a Pack of notorious Hypocrites, Republicans, Friends to the late K. James, Subverters of all Order and Government, and dangerous Enemies of Church and State. Not one of the Courtiers had any thing to offer in your behalf, to confute such vile and groundless Aspersions. One of your own Brethren was forc'd, no Body else appearing for you, to wipe off the Reproach. He had indeed, on all Occasions shew'd the greatest Concern for your Interest; and this was the only Instance one cou'd have wish'd you another Advocate; since your own, tho' never so just Praises should not come out of your own Mouths; but this was your hard Fate at that Time; tho' it would have been no difficult Matter, to many of the Establish'd Church, who voted for you, and were

your own Body was forc'd, no Body else appearing an Advocate for you, to wipe off the Reproach: He had indeed on all Occasions shewn the greatest Concern for your Interest, and this was the only Instance one could have wish'd you another Advocate.

fully acquainted with
 your Character and Be-
 haviour, and who knew
 the Charges against you,
 were false and unjust,
 to vindicate you.

I have put these Pieces of Sentences, which Mr. Br. has omitted in *Italick Letters*, that you may take Notice, how he has mangled the Paragraph, and entirely perverted the Sense of it. Now pray observe his Remarks.

“ How scandalous is it (*says he*) for any
 “ to say, that we had none in the Lower
 “ House to plead our Cause, or that the
 “ Persons who did it were sick of the Work?
 “ This is a Falsehood so unguarded and un-
 “ bounded, that we may suppose the Man
 “ who writes it is never to be convinc’d;
 “ for it is the same Attainment to be victo-
 “ rious over Shame, as to be triumphant over
 “ Reason”. Admirable Language for the
 Mouth of a Dissenting Divine! But does the
 Letter say, that we had none in the Lower
 House to plead our Cause? It says indeed,
 that not one of the *Courtiers* had any thing to
 offer in your behalf, to confute the vile and
 groundless Aspersions just beforementioned:
 But does not Mr. Br. see a wide Difference
 between a Proposition that is confin’d to the
Courtiers in the House, and one that extends
 to the whole House? Or (to borrow a little
 of his own Quaintness) does he really think
 it any Attainment to appear at once victo-
 rious over Shame, and triumphant over Reason, in
 the Compass of three Lines? But he adds,

or that the Persons who did it (that is, pleaded the Dissenter's Cause) were sick of the Work.

Mr. Br. surely, does not hope to persuade the World, that the Letter so much as insinuates, that those, who pleaded the Dissenters Cause, were sick of that Work. No, the Letter complains, that those who took the Lead in the Affair of the Repeal in the Lower House, were so sick of the Work, that none of 'em did plead the Dissenters Cause, when a proper Occasion was offer'd by some Gentlemen on the other side of the Question. If this be true (and Mr. Br. dares not deny it) why should he be offended at the Relation of Matter of Fact; unless his Superiors are apprehensive, that the Dissenters will conclude, the Favour was owing more to His Majesty's Goodness, than to the Zeal of his then Ministers. "The Letter complains, "that when the Dissenters were treated by "some flaming Speakers in the House, as a "Pack of Hypocrites, Republicans, Jacobites, "and Subverters of all Order and Govern- "ment, that not one of the Courtiers, nor "any of the established Church in the House "of Commons, stood up to confute such vile "and groundless Aspersions". And will Mr Br. dare to call this a Falsehood? Or say, that the Dissenters in the House agreed to hear themselves thus abus'd, without claiming the Liberty of vindicating themselves? Hard Lot of poor Dissenters! and harder yet, that when one of their own Brethren, who is always anxious for their Welfare, and has sacrific'd all that can be call'd Ambition to their Service, ventures in a critical Jun-
cture

sure to appear for them, he should be reproach'd for it by one who has yet the Honour to be call'd a Dissenting Minister, as a Person, whom no Advice can cure of Incontinency, and as having too great an Opinion of his own Sufficiency.

But the greatest Crime of the Letter is that which follows: " This Advocate, (*viz.*) " Lord Viscount *Barrington* had on all Occasions shew'd the greatest Concern for your " Interest." Which is a Fact so notorious, that I dare appeal to the Conscience of every Dissenter in *England* besides Mr. *Br.* for the Truth of it; nor has even Mr. *Br.* one Word to offer against it, unless a Parcel of idle Stories taken upon Hear-say, and the most notorious Falsehoods, cloath'd in scurrilous and abusive Language may pass for Truth. I am not going to write an Encomium on my Lord *Barrington*; 'tis sufficient to observe, that after the severest Scrutiny this Libeller could make into his Lordship's publick and private Character, he does not appear to have acted in any Circumstance of Life unbecoming the Character of a Gentleman, a Christian, a good *Englishman*, or a Friend and Patron of the Dissenters.

Mr. *Bradbury* indeed asks, Who tore our Churches in Pieces at *London*? I answer, there are none tore in Pieces that I can hear of, tho' I am very well assur'd, his best Endeavours have not been wanting to do it. He asks again, what Treatment some younger Ministers have given the Elder? To which, I answer, that if he looks into his own Conscience, and considers his own Conduct,

duct, he will be able to make the best Reply to it, as I shall demonstrate by and by.

But our *Remarker* proceeds thus: "The Author goes on with a String of Lyes, that I need only repeat, and leave every Reader to confute". This String is made up of three Facts, two of which he will hardly be able to disprove; and the third (to use his own Words) is a *Lye of his own Invention*. For he makes the Letter say, "That by the Means and Votes of the Dissenters alone, the King is upon good Terms with his Parliament". Whereas it says no such thing; the Words are these: "You (*viz.* the Dissenters) are so considerable a Part of the People, that were you to stand Neuter, the avow'd Patrons of Arbitrary Power and Persecution, would triumphantly carry almost all Elections; 'tis by your Means and Votes, that we have Representatives, that will keep any tolerable Measures with a Prince, who espouses the Principles of Civil and Religious Liberty." And is this, *Gentlemen*, a *Lye*? Does the Letter say it is by the Dissenters Means and Votes alone, that the King is upon good Terms with his Parliament: No; but it says, if they should stand neuter, we should have such Representatives, as would keep no Measures with his present Majesty; the Truth of which no sober Man ever deny'd, and the several Elections for Parliament Men, have abundantly confirm'd.

I'll

I'll trouble you but with one Example more of this Man's Veracity ; but 'tis so shameful a one, that I am sorry any one that goes into a Pulpit should be guilty of it ; 'tis this : " I own, *says he* (p. 20.) " That one of your Ministers, in a Dedication to Lord *Barrington*, first vouches, that " he is not an *Arian* ; and soon after says, " that he knows nothing of his Religious " Principles." I have look'd into this Dedication, and find it thus : The Author having vouch'd, that Lord *Barrington* is no *Arian*, because he had it from his own Mouth, after a Page or two, proceeds in this Manner : " I shall not at present touch the Controversy of late reviv'd in this Nation, " which was begun in the establish'd Church, " carried among the Dissenters, and continues " among both ; and which has occasion'd so " much Resentment and Anger. I shall only say, that as I know not your Lordship's " Sentiments, (ANY FARTHER THAN BEFORE INTIMATED) so I have presum'd " to address you on this Occasion, as taking " no Part in it, but that of a Mediator." Was it possible for Mr. *Bradbury* to overlook these Words in the *Parenthesis* ; or did he not rather wickedly omit them on purpose, that he might charge an Inconsistency on this Reverend Author, because he has ventur'd to say a civil thing of my Lord *Barrington*, and wip'd off a Reproach, with which he had aspers'd him in all Company and Conversation ? But will Mr. *Bradbury*, after this, call himself a fair Adversary ? Or will he have the Assurance to complain, as he has lately done
with

with a Sauciness peculiar to himself, of the Prevarication and Falsehood of others? I hope I may now be allow'd without the Censure of Uncharitableness to apply a Passage of this *Remarker* to himself. * "The Man writes without all Shame, as if he had a Mind to make the silly Scandal more current; that tho' he will not swear, yet he'll lye".

These, *Reverend Gentlemen*, are the chief Crimes of the Letter; the rest of our Author's Remarks, being nothing but a Sink of personal Scandal and Reproach, I would not blot my Paper with transcribing them, did I not think my self oblig'd in Justice to the injur'd Reputation of Gentlemen, to set them before you and the World, in their naked Light.

But how unhappily does this Minister begin his Remarks, when he says (p. 1) "That writing in Ambush, and throwing Invectives from behind a Hedge, is by no means a fair way of acting". And then immediately fills one and twenty Pages with the vilest Scandal he could invent. Was ever any Man so apparently self-condemn'd? He that teaches another, should he not teach himself? Had Mr. Bradbury receiv'd never so great Provocation, it would hardly have become him to make such a Return; he should rather have follow'd the Example of our blessed Saviour and his Apostles, who when they were revil'd, reviled not again, and when they suffer'd, threaten'd not. But for one that pre-

* Remarks, p. 11.

tends to be a *Minister of the Gospel*, to discover so much Malice, Anger, Hatred, and Strife towards his Superiors, when no publick Provocation has been given him, I think, is perfectly inexcusable. You'll observe, Gentlemen, that he treats Lord *Barrington* sometimes as a Heretick, and at other times as an Atheist; one while he is a Knave, and then a Fool. I'll beg Leave to point you to a few Instances of his Sauciness and Scurillity; and then leave you to judge, whether such a Man as he be not the greatest Disgrace to your Order.

And first: The Names and Titles with which he is pleas'd to distinguish his Lordship, are very remarkable: He calls him, " (p. 7.) A trifling Malecontent, (p. 8.) a Person, whom no Advice can cure of his Incontinency, (p. 11.) a Man that writes without all Shame (p. 18) a Humourist, and (p. 21.) the most vain Man in the World."

(P. 10.) He says his Lordship has been the Patron of those who have departed from the Faith; a Skreen to Infidelity, out of Parliament; and we may judge how disinterested he has been in it." He goes on, " (p. 14.) His Name seems to be the last Refuge of a blasted Preacher; and when Men are too vile for our Pulpits, his Recommendation can make them good enough for his Majesty's Service. He represents him, (p. 14.) as making his Friends Scepticks to every thing else, but Enthusiasts to himself." And then adds these remarkable Words; "'Tis Time, if we can
" not

" not stop his Mouth with what he has got,
 " to do it with what he has said." What
 would this Inquisitor do, if he had but the
 Assistance of the Secular Arm? Well, but
 what Evidence does this Accuser give you
 to support all this Calumny? Why truly
 none at all, or that which is worse than
 none, his own Word. All that follows is
 either a Collection of uncertain Rumours, or
 downright Falsehoods. He tells us, that we
 have had Stories of his * " Lordship's having
 " receiv'd 6000 Pounds ; of his soliciting
 " the Government of *Barbadoes* ; and suffer-
 " ing his Friends to give it out in all Con-
 " versation, that he was to be Secretary of
 " State, or one of the Lords of the Trea-
 " sury". 'Tis a very true Observation, that
 the worst of Men are not compleatly wic-
 ked ; there will always be the Leavings of
 Conscience, which will be a secret Check to
 them, when they are most resolutely set on Mis-
 chief. Mr. Br. had somewhere pick'd up these
 Stories, and could not resist the Temptation
 of defaming his Lordship by 'em, in so ten-
 der a Point ; however, his Conscience would
 not suffer him to charge him directly with
 these Things ; you will therefore take notice,
 how tenderly he introduces the Mention of
 'em. We have had Stories, &c. And are Sto-
 ries which Mr. Br. dares not avouch, nay,
 which he knows to be false, sufficient to sup-
 port such vile Reproaches? But he seems

* p. 15.

resolv'd to imitate the Apostate Jews (a); Report, say they, and we will report. — Peradventure, he will be enticed, and we shall prevail against him, and take our Revenge on him.

From uncertain Reports, our Remarker proceeds to downright Falsehoods: As when he says, (b) "That his Lordship has on all Occasions encourag'd a Denial of the Truth, and an injurious Carriage to those who have appear'd in its Cause; that he has honour'd the Violence and hissing of a clamorous Assembly, (the meeting of Dissenting Ministers at *Salter's Hall*) with the Name of a noble Stand. That he tells the Court he can do what he pleases with the Dissenters; and the Dissenters, that he can do what he will with the Court; (c) tho', by the way, he, in this very Libel, supposes him the Author of the *Letter of Advice*, which represents the Dissenters, as having no Interest at Court. That if any of our (d) Ministers have been turn'd out for *Arians*, he thinks himself bound in Honour to get them profitable Places. (e) That he gave up one Part of the Repeal Bill, and represented our whole Body as satisfied with it; and that his Lordship has acted the Part of (f) an *Arian*; tho' in the same Page, he confesses, that his Lordship has declar'd himself no *Arian*." These, Gentlemen, to return him his remarkable Language, are a String of Lyes; no one of which can

(a) Jer. 20. 10. (b) p. 9, 10. (c) p. 13. (d) p. 14.
(e) p. 15. (f) p. 20.

be made good ; and yet this is all that is brought to support the base and scurrilous Reproaches abovemention'd. Thus has this Libeller, who calls himself one of your Body, treated the Lord Viscount *Barrington*, contrary, not only to all the Obligations of Gratitude for his good Offices to the Dissenters, some of which, Mr. *Br.* himself reaps the Benefit of; but to all the Precepts of the Gospel, and the Laws of common Decency and good Manners. Had all that he has alledg'd been true, I think he might have been better employ'd than in publishing such Stuff to the World: But when it is all made up of Suspicion and Falsehood, I hope you will think it your Duty to declare your Abhorrence of such a Conduct; no Man's Reputation is safe in such Company: But of all Persons in the World, Mr. *Br.* is the most unfit for this Office; for could a Man stoop to the Drudgery of collecting Materials for Mr. *Bradbury's* History from *Newcastle*, as well as the Taverns and other Places of publick Resort in this Town, I am not without Hopes, that he would, from mere Modesty, not easily be tempted to set up for Inquisitor-General.

But this Minister has not only pointed his Revenge against the Lord *Barrington*, but has taken this Occasion to wound the Reputation of some of the most considerable Gentlemen in the Dissenting Interest: What else does he mean by saying, (p. 9.) "Don't heed what a Company of Speaking Trumpets tell you, who will bellow out whatever he blows in. And (p. 10.) he (*viz.* Lord *Barrington*) has made several among us, who

" who wear long Wigs and Swords, drop
 " the Gentleman as much as they have done
 " the Christian in all their Behaviour, as if
 " he was resolv'd to carry his Cause by a
 " Company of *Arian* Bullies." Thus are the
Friars, the *Hartopps*, the *Deacles*, the *Hollis's*,
 the *Drakes*, the *Pages*, the *Nevills*, the *El-*
lis's, the *Polhills*, the *Abneys*, the *Treby's*,
 the *Hunts*, the *Gibsons*, &c. and other va-
 luable Names among the Dissenters trea-
 ted, because they disapprove of this Mi-
 nister's Conduct, and refuse to do him all that
 Homage which he thinks he deserves.

Having thus insulted the Laity, he will
 now make his Brethren of the Clergy feel the
 weight of his Displeasure. He complains,
 (p. 20.) of the Reverend Mr. *Bennet* of *New-*
castle, for attempting to vindicate Lord *Bar-*
rington from the Charge of *Arianism*, and for
 saying, " That if he and *Grey Neville*, Esq;
 " were so, it ought to be no Bar to their
 " being chosen into Parliament; nor has the
 " Town of *Berwick* any thing to do with it,
 " because we don't chuse Parliament Men to
 " make Creeds." Well, this seems at least a plau-
 sible Reason; But what does this Minister
 reply to it? Why truly, after his usual Man-
 ner, nothing at all, but in a lordly Manner,
 he goes on to triumph over his Adversary
 in these Words: " This is such an Insult up-
 " on your whole Body, that if you don't
 " resent it, the Nation will think you far
 " worse than Priest-ridden. — If you send
 " your old Members hither again, we shall
 " have a worse Charge against us, than a
 " thousand Schisms or Seditions could amount
 " to.

“to. Nay, if you are indifferent on this
 “Head, the Scandal will be heavier upon
 “you, as ’tis altogether new.” Thus has
 this rash Divine, with one Dash of his
 Pen, involv’d his Reverend Brethren in the
 deepest Guilt. The Town knows very well
 how he has treated one of his Reverend
 Brethren, Mr. *Clarke*, calling him a Lyar ;
 and insinuating to the People, as if he was a
 Favourer of *Arians*: Tho’ all that are acquaint-
 ed with him, know him to be the farthest in
 the World from it. But what should occasion
 this Insolence to the others of his Brethren
 of the Ministry, I am at a loss to imagine?
 unless it was because they dar’d to write to
Berwick, when the Magistracy of the Town
 requested it of them, without consulting him.
 Mr. *Bradbury*, it seems, thinks himself qua-
 lified alone to draw up Articles of Advice
 for the whole Body of Dissenters through-
 out the Kingdom, and to tell them, *that*
their Contempt of them will be dangerous: But
 his Reverend Brethren must not dare to
 write their Sentiments when desired, lest
 the Nation should think the poor People to
 whom they write, worse than *Priest-ridden* ;
 and lest it should occasion a Charge worse than a
 thousand Schisms and Seditions.

But oh ye Men of *Berwick* ! How will
 ye answer the heavy Charge, when ye have
 dar’d to condemn the Advice of the Man
 (who, if we may believe him) *has directed*
your Choice for 21 Years ; and without whose
 Influence your present Members had never been
 so much as named among you ? Have ye pre-
 sum’d to send your old Members to Par-
 liament

liament again in the Face of such a Threatning ? And not only so, but given them your publick Thanks for their faithful Services in Parliament, and to your Corporation. He'll mark the fatal Day in his Annals ; and if a Squire happens to be Knighted, or a Lord's Patent *stuck into a News Paper* within the Compass of that Week, you'll hear of the portentous Omen.

The Behaviour of this Minister towards his Neighbour has been such, as had long ago made him the Contempt of all Dissenters, and a Scandal to every good Christian, had he not artfully endeavour'd to cover his immoral Conduct towards his Neighbour, by pretending a more than ordinary Zeal for the Truths of the Gospel ; and it is very remarkable, that as this Minister has increas'd his Fame for Orthodoxy, and his Credit with the Populace on that Account, he has ventur'd to launch out farther and farther in the Exercise of his Talents, in defaming and villifying others.

His moving and patherick Harangues to his Hearers ; his pretending a sort of Martyrdom for the Cause of Truth ; his Outcries of the Growth of Heresy, and the Danger of an Apostacy from Christianity ; these are Colours that may disguise him to the Multitude ; but sure every wise Man, and especially you that are Ministers, will judge of the Tree by its Fruits. Were it not for this Gospel Rule, how easy would it be for any designing worldly-minded Man to put on the Air, and use the Language of a Saint, and by these Means deceive those,

those, who judge of Men only by outward Appearances, and never take the Pains to distinguish between the Pretences to Religion, which every Man may make, and those genuine Marks of a true Disciple of Christ, which none can assume but those who are really and truly such.

Shall he be supposed to love God, who hateth his Brother? Whose Zeal is furious and outrageous, without the least mixture of that Charity and Love, which the Gospel makes a distinguishing Character of every true Believer?

Shall he be thought to have a sincere Regard to the Rules of the Gospel, who after repeated Instances of Defamation, and injuring his Brethren; who after a full and compleat Conviction in some Instances, has been so far from doing Justice, from acknowledging his Fault, and making the best Atonement he could for it, that on the contrary, he has shew'd a perfect Unconcernedness, has wip'd his Mouth, and said, *I have done no Evil*; has look'd back on his Conduct, and said, he had no reason to fear the Reproach of his own Heart for what he had done. This is a Behaviour, not only inconsistent with Christianity, but with the first and plainest Rules of Moral Duty.

I shall here expose a black Catalogue of Offences of this Nature; I am sorry it is so large, as not to come within any moderate Compass, and of such a Nature, as not to be proper to be communicated to all the World. Had the friendly Advice and Admonitions of some of this Man's best Friends and Brethren, had any Effect upon him, I
D dare

dare say it would have prevented his writing that Libel, which is the Occasion of this Application to you. Had he upon such Admonitions shewn the least Signs of Repentance, and given the least Hopes of Amendment, his past Conduct might have been forgiven and forgotten : But in his present Disposition, he seems resolv'd to outface all Shame for his past Behaviour ; and likely to go on, if not grow worse, in the same Course. That some stop should be put to such Practices, I believe, you will all agree, is necessary, both for the securing the Reputation of particular Persons, as well as that of the Dissenting Name in general.

Whether your repeated Instances with him may yet produce any Amendment and Acknowledgment of his Fault, I know not : But if he is not to be dealt with in a way of Brotherly Reproof and Admonition, I believe you will think some other Steps, both just and necessary. You are not ignorant of many Parts of his Conduct that have given Offence to many of his Brethren ; and shall be inform'd, whenever you call for it, of numerous Facts sufficient fully to make out the Charge against him ; and these Facts not taken up upon idle Report and Hear-say, but prov'd by authentick Vouchers.

I shall at present only mention to you one of the last Scenes of this Gentleman's Conduct, which relates to some among yourselves, Men of unspotted Characters and Dissenters. You will judge in some measure, what Usage others have receiv'd, and are likely to receive from him, when he can treat his Brother

ther Ministers in so vile and scandalous a Manner.

It's well known, that Mr. Br. has been long opposing the Election of the two Members for *Berwick*; that he has shewn the utmost of Malice and Fury against my Lord *Barrington* and Mr. *Neville*, both in publick Papers and private Letters; that he has represented them as Persons, perfectly unfit to be chosen by Dissenters, both on Account of their Religious Sentiments, and their Political Conduct. Some of the Gentlemen of *Berwick*, fearing that such Slanders might make an Impression upon some weak and ignorant People, thought fit to write to some of their Friends among the Dissenting Ministers in *London*, desiring their Opinion of the Candidates: These Gentlemen, I presume, did not advise them to lay aside their old Members, whom they have lately chosen by a great Majority, and with other very distinguishing Marks of Respect, notwithstanding the indefatigable Malice of Mr. Br. in stirring up Opposition against them. After these Ministers had given their Opinions to those who went to 'em from *Berwick*, Mr. Br. writes a Letter to a worthy Person at *Berwick*, whom he had corresponded with upon the same Subject for some time; His Letter is dated the 15th of *February*, 1721-2. the very Day the *Remarks* were first advertis'd in the News Papers. In this Letter, he says, he never saw the Answers his Brethren had given, nor did he desire to see them; whether they agreed with him or not, he could only guess by a Change of their Conversation

with him since the Time these Letters were writ. You shall see now, how he has treated those Gentlemen, for no other Crime but writing a Letter, *which he owns he never saw*; tho' they were his intimate Friends, and under no Imputation of Heresy.

He says, my Lord *Barrington* has mounted them as his Engines; that he is surpriz'd that Men of their Character should prostitute the Reputation they liv'd with to a Person, who has done us so much Harm. That they were Persons, my Lord *Barrington* thought himself sure of. He says, if these Ministers have avoided entring into the Characters of their Representatives as Christians, or have dropp'd it in silence, to lead the People of *Berwick* into a Snare, and get themselves out of it; they (the People of *Berwick*) ought then to have the same Opinion of their Friendship, that they must have of their Honesty.

Whether the Ministers have recommended them (the two Representatives) for any Good they have done to Dissenters, he knows not; and then adds, if the Divisions they (the Representatives) have begun, continued, and rewarded, are not of so much weight, as *inviting a few Flatterers to a Dinner*, 'tis a dreadful Instance of *Solomon's* Observation, that to have Respect of Persons is not good; for, *for a Piece of Bread that Man will transgress*.

Thus are four worthy Men of your own Body, Men of Orthodox Principles, Mr. *B's* Friends, represented by him, as a Company of Sycophants, prostituting their Consciences and Reputation for so mean a Reward as a single Dinner. And to give the Slander its full weight,

weight, the whole is most profanely wound up in a Text of Scripture. But he is not contented with these civil and charitable *Remarks* on his Brethren in common, but enters into a particular Detail of 'em.

One he * charges with the most scandalous Hypocrisy and Double-dealing; that is, recommending the two Members on one hand, which, by the way, he says, *he only guesses at*; and on the other, with having said, both before and since the Recommendation, both to himself and others, without any Hesitation, that they the two Members were Rogues, Knaves, Villains, &c. fore-telling the Curse of God upon them, and wishing he had never seen their Faces. I hear this Reverend Person has in the most solemn manner deny'd this Charge; and surely no Man who is not his greatest Enemy will believe him capable of acting so infamous a Part as is here represented. I confess I can't imagine what Account Mr. Br. will give of himself, when he shall be call'd upon in a proper manner to retract so glaring a Calumny.

He proceeds to another † Brother, with whom he says, *he has liv'd for many Years in a more than common Friendship, and who had never done any thing to provoke him*; yet this Person, says he, has given me such a Character, that *if it's true, it's pity I should go into a Pulpit; and if it's false, it's pity he should.*

Here, Gentlemen, Mr. Br. has joyn'd Issue upon a Point, which, I think, you cannot well avoid deciding, a Scandal lying between

* Mr. Nesbit. † Mr. Clarke.

two Ministers, which in one of their Opinions, ought to render one or other of them unfit for the Pulpit: However, before this comes to a Trial, I think it would be Injustice in me, to the upright Character of this Minister, not to put you in mind of what some of you are well inform'd of already, that Mr. B. has charged this Minister as a *Liar*; tho' he says, he never had done any thing to provoke him. That Mr. B. has by many credible Witnesses been prov'd guilty of a very complicated Falsehood relating to this Minister; but has not yet thought fit to make any Acknowledgment of his Fault, or any Reparation for the Injury he had done his Brother. And it's plain he is still far from Repentance, seeing he here has the Face to say, he never did any thing to provoke this Brother of his. * Another Reverend Brother, he treats with a Sovereign Contempt, saying, that he knows nothing of *Berwick*, and *Berwick* nothing of him; and my Lord alone can give the best Reason why he was call'd into this Affair.

He proceeds to another † Brother, whom he charges with having in a printed Sermon made *Covetousness* a greater Abomination than *Blasphemy*. Whether he has done so or no, will appear to any one that reads the Sermon with the least Attention. The Sermon takes notice of the dangerous Principles and Practices of the present Age. Among the former, it reckons Atheism, Deism, some Principles of Popery, and Scepticism; but says not one Word of *Blasphemy*: It then goes on to

* Mr. Foxon, † Mr. Neale,

speak of the Moral Behaviour of great Numbers of People ; and here, says the Preacher, *we shall meet with yet greater Abominations than these.* Now among these greater Abominations, he names Ambition, Covetousness, Profaneness and Impiety ; and under the Head of Profaneness and Impiety, he *speaks of Blasphemy* ; so that Blasphemy, as well as Covetousness is expressly rank'd under the Character of the greater Abominations. Whether so flagrant an Attempt on this Gentleman's Reputation be owing to a weak Head or a wicked Heart, I will not take upon me to determine.

These are some few Specimens of Mr. B's good Will to his Brethren, in a long Letter which many of you have seen ; the rest of it, I assure you, is not a Tittle behind what I have produced, for virulent Reflections ; and the whole of it shews a Writer abandon'd to Fury and Anger without Provocation.

This Letter was written to be communicated to as many of the Corporation of *Berwick* as should desire it ; and was never intended to be a Secret by the Writer of it, who has declar'd, he will publish all his Letters to that Corporation on the Occasion of their Election of Representatives in Parliament.

I shall detain you no longer on a Subject so disagreeable to me, and every one that wishes well to the Interest of Dissenters ; the Case is before you, I beg you will consider it with that Seriousness it deserves. Had Mr. B. observ'd the Rules of common Decency and good Manners, no Body would have resented it ; for I am of Opinion, that all Men are to be supported and encourag'd in Defence

fence of Truth: But when a Minister of the Gospel of Peace shall go out of his Way, to villify Men of Character and Reputation in the World, and brand them with the Name of *Arian Bullies*, for no other Reason, but because they don't fall in with his violent Schemes; when he shall pick up a Parcel of idle and impertinent Stories in Conversation, and publish them to the World, with a Design to raise the Cry of the common People against them; and when to all this, he shall take the Liberty of lying and cursing in the Name of the Lord, I think it is high time to take Notice of him; to sit down in Silence under such Treatment as this, is to be *worse than Priest-ridden*. We suffer in our Reputation and Estates for being Dissenters; some of us may say without boasting, that we have generously supported that good Cause, and hope to continue to do so to our Lives End; but we cannot suffer ourselves to be thus cruelly us'd by one that calls himself a Dissenting Minister.

Gentlemen, the Eyes of the World are upon you, and the Credit of the Dissenting Ministers lies at Stake; if after what has been now laid before you, this Man is to be own'd as a Brother, admitted into your Pulpits, and continued among the Preachers of the Merchants Lecture at *Pinner's-Hall*, without acknowledging his Offences against God and his Neighbour, and making Satisfaction in the best Manner he can; I am afraid our Enemies will say, that whilst we have been contending for the Orthodox Faith, we have lost the very Remains of *Moral Virtue*.

